

Fortieth Annual
REPORT
of the
Hawaiian Historical
Society

FOR THE YEAR 1931

*With Papers Read at the Annual Meeting
February 29, 1932*



Honolulu, Hawaii
Published April, 1932

KRAUS REPRINT CO.
Millwood, N.Y.
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Printed by
Honolulu Star-Bulletin
1932

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KRAUS REPRINT CO.

A U.S. Division of Kraus-Thomson Organization Limited

Printed in U.S.A.

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OFFICERS FOR 1932

President.....	RT. REV. HENRY B. RESTARICK
Vice-President.....	HON. W. F. FREAR
Secretary (Recording and Corresponding).....	R. S. KUYKENDALL
Treasurer.....	THOMAS W. ELLIS
Librarian.....	MISS CAROLINE P. GREEN
Trustee until 1933.....	THOMAS W. ELLIS
Trustee until 1933.....	HON. W. F. FREAR
Trustee until 1933.....	SAMUEL WILDER KING
Trustee until 1934.....	REV HENRY P. JUDD
Trustee until 1934.....	RALPH S. KUYKENDALL
Trustee until 1934.....	JAMES TICE PHILLIPS

TRUSTEE, LIBRARY OF HAWAII

BRUCE CARTWRIGHT

COMMITTEES

Finance Committee

James T. Phillips	George R. Carter	W. F. Frear
Duty of Committee		
To devise ways and means of providing funds to enable the Society to accomplish its aims.		

House Committee

Miss Margaret Newman	Miss Caroline P. Green	Miss Margaret Titcomb
Duty of Committee		
To take charge of the arrangement and preservation of the Society's library and collections.		

Editorial and Printing Committee

R. S. Kuykendall	Bishop H. B. Restarick	J. F. G. Stokes
Duty of Committee		
To edit and arrange for printing all publications. Shall call for bids for printing.		

Purchasing Committee

J. T. Phillips	Bishop H. B. Restarick	Miss Caroline P. Green
Duty of Committee		
Shall attend to the purchasing and acquisition of new material for the Society's library and collections.		

Membership Committee

T. W. Ellis	S. W. King	Miss Elsie H. Wilcox
Duty of Committee		
To obtain new members for the Society.		

Program and Research Committee

Bishop H. B. Restarick	R. S. Kuykendall	Bruce Cartwright
Duty of Committee		
To take charge of and arrange programs.		

Nominating Committee

Arthur C. Alexander	Gerrit P. Wilder	L. M. Vetlesen
Duty of Committee		
To present nominations for the office of President and for three Trustees to be voted on at the annual meeting.		

MINUTES OF THE ANNUAL MEETING

February 29, 1932.

The annual meeting of the Hawaiian Historical Society was held in the Library of Hawaii on Monday evening, February 29, 1932, at 7:45 o'clock. About sixty members and guests were present. The President, Bishop Restarick, was in the chair.

The minutes of the last annual meeting having been printed in the Report for 1930, their reading at this time was dispensed with.

The reports of the President, Treasurer, and Librarian were read, accepted, and filed for publication.

The Secretary then made some remarks suggested by the fact that this year marks the fortieth anniversary of the founding of the Society. Mr. Kuykendall also mentioned his recent finding of evidence that David Malo, the Hawaiian historian, was the first superintendent of schools of the Hawaiian Kingdom. (The substance of these remarks is printed elsewhere in the present Report.)

Miss Bernice Judd then presented a well-prepared paper on "Early Days of Waimea, Hawaii," which was listened to with much interest.

Miss Jean Hobbs read a paper based upon her extensive study of the Hawaiian land system. Apropos of Miss Hobbs' remarks, Mr. S. W. King noted some of the weaknesses of the *Mahela* as it worked out in practice, so far as the native Hawaiians were concerned. Dr. P. H. Buck made some interesting comparisons between the land system in Hawaii and land systems in other parts of Polynesia.

The Nominating Committee then presented the following nominations:

For President: Bishop H. B. Restarick.

For Trustees (to serve until 1934):

Rev. Henry P. Judd,

R. S. Kuykendall,

J. T. Phillips.

On motion duly made and seconded, the report of the committee was adopted and the nominees elected.

Mr. W. W. Thayer then spoke of the ignorance of Hawaiian history manifested by many young people of the Territory, as it had come to his attention through his work with the Boy Scouts, and the apparent lack of interest in this subject on the part of the School Department. Several other members spoke in confirmation of Mr. Thayer's observations.

On his motion, seconded by Mr. King and Mr. Cartwright, it was voted that the Trustees be instructed to take up with the School Department the matter of instruction in Hawaiian history, urging the allotment of more time and the giving of greater attention to the study of our local history.

There being no further business, the meeting was adjourned.

(Signed) R. S. KUYKENDALL,
Secretary.

REPORT OF THE PRESIDENT

To the Members of the Hawaiian Historical Society,

Ladies and Gentlemen :

During the past year we have lost by removal to Washington, D. C., a valuable Trustee of this Society. Colonel Thomas M. Spaulding has for years been greatly interested in Hawaiiana, which began when he was stationed here some years ago.

He is an alumnus of the University of Michigan and has collected books and pamphlets relating to Hawaii which he has given to that university in memory of his son, who died while a student there. He has made provision in his will for the maintenance of this collection and for adding to it such material as is deemed of value.

Before leaving Honolulu Colonel Spaulding spent a good deal of time in our collection going carefully over our files of newspapers and sorting out duplicates. Of these, at a price set by the Trustees, he purchased some for the University of Michigan and by correspondence arranged for the sale of the rest to collectors and libraries. This was done after supplying the University of Hawaii and the Archives with material which they lacked, or at least enquiring whether they needed material for their files.

In Washington he still keeps up his interest in this Society and is especially interested in assisting, in any way possible, the Secretary of the Historical Commission of Hawaii, R. S. Kuykendall, who is also Secretary of this Society.

The chief addition to our property during the year is a safe which was purchased by the Trustees after careful investigation by a committee consisting of Messrs. James Tice Phillips and T. W. Ellis. The safe was a necessity for the proper care of manuscripts and valuable pamphlets in our possession and in order that those who were inclined to give valuable materials might know they would receive proper care.

The Librarian, Miss Caroline P. Green, is to be found in the

room of the Society on the mornings of five days each week. She keeps up the cataloguing, receives the exchanges and mails our printed reports and papers to Societies which send us theirs. On consultation with the other members of the purchasing committee she corresponds with publishers and attends to the payment for books bought. Because of her wide knowledge of Hawaiiana and Hawaiian history she is of great assistance to those who use our collection for research. Those who use our collection are not as numerous as they would be if we had the means to pay for the whole time of a Librarian.

It seems to be useless to correct statements which are false in regard to historical events. It is said of Charles Kingsley that he resigned the Chair of History at Oxford because history, as it was written, was a tissue of lies.

During the past year I have several times written to the authors of books, pointing out egregious errors, and I will say that my corrections have been received kindly.

A life of Vancouver was published in England in 1931, and in it was the statement that the Hawaiians were Christianized by Roman Catholic missionaries who came from California and taught the Hawaiians weaving and other useful things which they had taught the Indians of California. There was no mention of any other Christian missionaries.

I wrote to the author at length, giving him the facts, and he replied that he could not recall where he obtained his information.

Another English book was entitled "The Pacific." It contained some useful information but nothing new, except the statement that the trans-Pacific trade began in 1849 after the discovery of gold in California. I gave the author information about the trans-Pacific trade in furs and told of American ships sailing from New England and New York to the Northwest Coast, then by way of the Sandwich Islands to China, thence back to their own ports.

Then the author told at length of Japanese and Canadian lines crossing the Pacific, without one word of the American lines, the old Pacific Mail to China, and the Spreckels line to Australia, for example. I have not heard from him yet. It is strange that writers do not take the trouble to ascertain facts before they attempt to write so-called history.

These are only samples of corrections I have made. Somehow I can not let misstatements go without an attempt to correct them.

I record with pleasure that Miss Ethel Damon, who has written valuable works on phases of Hawaiian history, notably that excellent book on Father Bond, has completed her work, "Koamalu. A Story of Pioneers on Kauai and of What They Built in That Island Garden." I only received the two volumes today, but a cursory glance shows me that it is a most valuable addition to Hawaiiana and in illustrations and writing it is of the high standard set by her previous historical writings.

I thank the Trustees and the Members of the Society for their coöperation in any measures undertaken by me and I hope that my successor may receive the same kindness and assistance.

Respectfully submitted,

HENRY B. RESTARICK,
President.

TREASURER'S REPORT
February 16, 1931, to February 29, 1932

INCOME

Balance in Commercial Account as of		
February 16, 1931.....	\$1,134.43	
Initiation Fees	11.00	
Dues	409.00	
Dues, Kauai Branch.....	67.00	
Dividends:		
von Hamm-Young Co., Stock.....	60.00	
Olaa Sugar Co., Bond.....	30.00	
McBryde, Bond	50.00	
Sale of Reports and Publications.....	145.07	
		<u>\$1,906.50</u>

DISBURSEMENTS

Printshop		
(Billheads, envelopes, 400 copies paper No. 18).....	\$ 140.80	
Mellen Associates		
(Meeting notices, mailing magazines and booklets, postage, envelopes, and changes to mailing list).....	44.29	
Hawaiian Printing Co.		
(500 copies 39th Annual Report, year 1930).....	549.45	
W. Tip Davis		
One No. 1850 Schwabe Label Safe.....	298.00	
Installation	15.00	313.00
Bishop Trust Company, Ltd.		
Rent of Safe Deposit Box and Keys.....	6.00	
Purchase of Books, etc.....	70.58	
Dues California Historical Society.....	10.00	
Miscellaneous	9.30	1,143.42
Balance in Commercial Account as of Feb. 29, 1932		<u>\$ 763.08</u>

ENDOWMENT FUND

Balance in Savings Account February 16, 1931.....	\$ 97.25	
Interest on Savings Account.....	3.92	101.17

ASSETS

Two \$1,000.00 McBryde Bonds	\$2,000.00	
One \$1,000.00 Olaa Sugar Co. Bond.....	1,000.00	
Ten Shares von Hamm-Young Co. Stock.....	995.00	
Cash—Savings Account	101.17	
Cash—Commercial Account	763.08	
		<u>\$4,860.25</u>

Respectfully Submitted,

SAMUEL W. KING,
Treasurer, Hawaiian Historical Society.

REPORT OF THE LIBRARIAN FOR 1931

To the Officers and Members of
The Hawaiian Historical Society

Ladies and Gentlemen:

Forty years ago Rev. Roswell Randall Hoes, U.S.N., the first librarian of this Society, listed the manuscripts, books, pamphlets and papers, which largely through his efforts were assembled and cared for. This was the beginning of our valuable library. Of the long list of donors, only five are living today: Mr. George P. Castle, Hon. William R. Castle, Rev. Oliver P. Emerson, Mr. Thomas G. Thrum, and Hon. J. N. S. Williams.

During the past year, several things which had long waited attention have been accomplished. Our manuscripts have been rearranged, and catalogued, and those of great value placed in the fine new combination-lock safe recently provided; pictures and photographs classified and labelled; duplicate books and unbound papers sorted and sifted. Through the efforts of Lieutenant-Colonel Thomas M. Spaulding much of this duplicate material was found acceptable by the Kauai Historical Society, the Newberry Library in Chicago and the Library of Congress.

At the suggestion of Mr. Bruce Cartwright, fourteen genealogies, which had no bearing on Hawaii, were transferred to the Genealogical Department of the Library of Hawaii. An accumulation of pamphlets, serials and books in need of repair are now at the bindery.

When Judge F. W. Howay, of New Westminster, B. C., was here last year he suggested the purchase of three 'new titles: "Tales of an Old Seaport," by W. H. Munro, which gives a general sketch of Bristol, Rhode Island, and includes personal narratives of some notable voyages; "The Maritime History of Massachusetts, 1783-1860," by Samuel Eliot Morison, which has many references to early trade with the Hawaiian Islands; "The Sea, the Ship and the Sailor: Tales of Adventure from Log Books and

Original Narratives," published by the Marine Research Society of Salem, Mass., records many visits to the Sandwich Islands.

We also ordered "The Old China Trade," by Foster Rhea Dulles, which contains a chapter on trade with Hawaii and Spanish America; "New Light on the Discovery of Australia," as revealed by the long-lost Spanish manuscript of Captain Don Diego de Prado y Tovar," edited by Henry N. Stevens; "Sketches of the Sixties," by Bret Harte and Mark Twain, being forgotten material now collected for the first time from the Californian, 1864-67, compiled and published by John Howell of San Francisco; "The Journal of a Voyage to Australia and Round the World for Magnetical Research," by Rev. William Scoresby, published in London, 1859; "Romance of the South Seas," by Clement L. Wragge, portraying French influence under the Southern Cross; and "Ferns and Flowering Plants of Hawaii National Park," by Otto Degener. This is a beautifully illustrated botanical work, with descriptions of ancient Hawaiian customs and an introduction to the geologic history of the islands, based largely on direct observations.

Two additions are of very recent date: "Journals of Theodore Talbot, 1843, 1849-52," edited with notes by Charles H. Carey, President of the Oregon Historical Society. Young Talbot visited Honolulu in 1849, and gives an account of his stay here. Last, but not least, "Bully Hayes, South Sea Pirate," by Basil Lubbock, the life and amazing exploits of a famous adventurer who brought terror into the isles of the Pacific until his tragic death in 1877.

A year never passes without record of interesting gifts, such as the 1855 edition of Kippis' "Captain Cook," a quaint little volume from Mr. G. K. Larrison; a large finely bound scrapbook from Mr. W. G. Steel of Medford, Oregon, contains clippings from the Portland Oregonian concerning affairs in Hawaii, 1893-1895; from the Business Historical Society in Boston, a copy of the "Journal of Economic and Business History" for May, 1930. This number contains an important article entitled "John Jacob Astor and the Sandalwood Trade of the Hawaiian Islands, 1816-1828," by Kenneth W. Porter; from Judge Howay, a copy of his recently published pamphlet, "List of Trading Vessels in the Maritime Fur Trade, 1795-1804."

Miss Caroline Bengston, of Chicago, wrote and kindly offered us a typed copy of "Hawaii in 1855," which she had translated from Axel Egerstrom's book of travels. As we own the volume in the original Swedish language, this translation of his chapter on Hawaii was most acceptable.

A package of manuscript postmarked Washington, D. C., was recently received. The Journals and papers of Joseph Jackson, Postmaster of the Kingdom of Hawaii, 1856-1859. The donor is unknown. Hon. Victor S. K. Houston, our Delegate to Congress, very thoughtfully sent a handsome poster, "Flags of American Liberty," published by the George Washington Bicentennial Commission. Publications of the Hawaiian Sugar Planters' Association, the Bishop Museum, the University of Hawaii, and pamphlets from other friends are gratefully acknowledged.

It is very gratifying to report that not only has the library been used for research by local people, but considerable reference work has been done by correspondence. The publication of Papers Nos. 18 and 19 has added to our resources. The list of exchanges now numbers forty-seven.

Respectfully submitted,

CAROLINE P. GREEN,
Librarian.

EARLY DAYS OF WAIMEA, HAWAII

By Bernice Judd

Librarian of Hawaiian Mission Children's Society's Library

The islands of Kauai, Oahu and Hawaii separately boast of a place called Waimea. Each Waimea has figured prominently in Hawaiian history. The one on Kauai was where Captain Cook made his first landing in these islands. The one on Oahu was the scene of the Daedalus tragedy. While Waimea on Hawaii cannot point to any single dramatic incident, its past is full of romance. There Kamehameha I feasted in celebration of his victories. Thither were drawn many of the white settlers, never to leave.

In the early days Waimea meant all the plateau between the Kohala Mountains and Mauna Kea, inland from Kawaihae. This area is from eight to ten miles long and from three to five miles wide. There was no running water on Mauna Kea, so the inhabitants lived at the base of the Kohala Mountains, where three streams touched the plain on their way towards the sea. The most easterly one entered the plain at Puukapu and flowed through Hamakua. The middle stream, which was famous for wild ducks, was named Waikoloa, or Duckwater. This and the most westerly stream, called Kohakohau, went towards Kawaihae, but neither reached the sea, except in times of flood.

All these names can be located on the detail maps of today. However, there is one place often mentioned in the first accounts of Waimea which has not been found on any map seen in the Territorial Survey Office. It is Keaalii. The old descriptions say it was where the most westerly stream reached the plain after a fall of one hundred feet. This can mean only the Kohakohau Stream, which now has a charming waterfall back of the Parker Ranch manager's home. Obviously Keaalii was near this spot.

Because of the plateau's elevation of some 2,700 feet, the weather often became cold and disagreeable. The temperature sometimes hovered close to the freezing point. From Hamakua a strong wind blew almost constantly, driving before it a stinging

rain. This quality of the rain was always associated with Waimea. It even was woven into the ancient *meles* which called it *kipuupuu*. In the olden times some protection from the weather was afforded by a forest of indigenous trees which covered the plain. It has retreated long since into the mountain slopes and just how far it extended into the lower country during its prime has not been determined.

On the Mauna Kea side of the plateau near the foot of one of the volcanic cones in that locality, were two famous burial caves. One was reserved for the chiefs and the other for the common people. As was the custom, the burials were accompanied with articles used by the deceased in their lifetime. Unfortunately, this extensive collection of old relics was destroyed by a fire in the 1830's. However, the caves are still to be found.

It is difficult to estimate accurately the population of Waimea when Captain Cook discovered Hawaii, but it may be assumed that the district supported a large number of people. There were grass huts all along the three streams, but no real villages. The marks of the cultivated fields on the slopes of the Kohala Hills showed the white men who were early visitors that war and disease had depopulated the country before the first missionaries arrived in 1820.

As elsewhere in these islands, the population of Waimea was a shifting one. At the proper season, the people moved to the sea-coast, set up temporary villages and gathered their supply of fish. Later, when weather conditions were favorable, they returned to the uplands to plant taro and sweet potatoes. However, this schedule was often upset by the orders of the chiefs. No doubt Waimea was decimated during the days when the *heiau* of Puukohola was being built at Kawaihae.

The only persons who could be considered as a permanent population were the feather hunters. The skill in woodcraft and in birdcraft needed in their profession could be acquired only by living in the forests for long periods. The birds most prized were the brightly colored *i-iwi* and the somber-hued *mamo* and *oo*. They lived among the *ohia* and *mamane* trees, eating the nectar in the gay red and yellow flowers and moving from place to place as these trees were in blossom.

The tapa made at Waimea from *mamaki* bark was superior and

in demand all over the island of Hawaii. This was due, no doubt, to the skill of the Waimea women, but perhaps the condition of soil and weather had a share in producing the excellent qualities of the Waimea *mamaki*.

The sandalwood trade, at its height in the 1820's, struck a blow at the native forest from which it never recovered. Relentlessly the chiefs drove the common people into the Kohala Hills, across the Waimea plains and into the lower slopes of Mauna Kea, until the *iliah*i was no more. Long lines of natives, forced to carry logs regardless of the weather, were to be seen all the way from Waimea to Kawaihae, while their fields lay neglected.

A simple event in 1793 determined the subsequent history of Waimea. In that year, Capt. George Vancouver brought a cow and a bull from California and landed them at Kealahakua. At an early date the cattle, which were increasing rapidly, were driven to the Waimea plain. There they were left, protected by a ten-year tabu ordered by Kamehameha I at the insistence of Vancouver. Just how long this tabu was kept has not been found, but it is evident that the cattle were unmolested for a period long enough for them to become so wild that the natives were afraid to go near them. In fact, before Kamehameha I died in 1819, the animals were so bold and numerous that the people needed protection from them. Under the direction of the old king, long stone walls, called *pa aina*, were built to exclude the cattle from the cultivated areas at the foot of the Kohala Mountains.

After the tabu was lifted the king and chiefs were slow to realize the value of the cattle. No attempt was made to domesticate them, but a few head were killed for beef, which was salted and used to provision the native boats. Men, principally foreigners, were hired to shoot the cattle. The beef was removed immediately from the bones, salted, packed in barrels and carried on men's shoulders ten or fifteen miles to the seacoast.

Another method, less dangerous to the hunter, was to trap the cattle in pits dug in the paths often travelled by them. The holes were carefully concealed with shrubbery and many were the unwary animals thus caught. In 1834 the eminent young botanist, David Douglas, fell into such a trap and lost his life. He was trampled to death by a wild bull which was already in the pit.

This method of trapping did not produce results large enough to satisfy the men who were in the business.

They turned for a better scheme to California, where a brisk trade of hides and tallow supplied the factories of New England. In California, the cattle were slaughtered after they had been rounded up in large herds by expert horsemen. At this time, about 1830, the Hawaiians had not yet become good riders, although horses had been introduced twenty-five years before. Consequently, men had to be brought from California who were skilled in the methods used there. They were engaged to hunt and kill wild cattle on Mauna Kea and the Waimea plain.

These men were of Spanish, Mexican or Indian origin. The Hawaiians called them *paniolo* from the word *español*. Indeed, today the Hawaiian word for cowboy is *paniolo*. The advent of these newcomers to Waimea ushered in a decade as full of romance as any in the whole colorful history of these islands.

In the first place, their dress was picturesque. They wore red bandannas on their heads under high-crowned hats that had the brims turned up in front. Their bright-colored jackets, trimmed with many buttons, were worn over one shoulder. Brilliant red sashes were tied around their waists and rows of gilt buttons were sewn on the outside seams of their trousers, which were slashed from the knee downwards. Their leggins were unbuttoned and to the heels of their boots were fastened huge spurs with little bells of hand-wrought steel. For inclement weather, they wore ponchos or blankets with holes cut in the middle for their heads.

In the second place, the *paniolas* brought with them many articles intimately connected with their calling. The Mexican saddle, the hand-wrought bit, the hair rope and the lariat were all introduced at this time. Hair ropes were made from the tails of horses and cattle. These strands of black, white or red were twisted on a hand-turned spinner into fancy ropes used for hitching horses. Lariats were braided evenly from strips of carefully chosen hide, then were well stretched and oiled. They were used to lasso cattle, horses and even pigs. Another imported idea was the Mexican cart. Its wheels were cross sections of *koa* logs, roughly trimmed into shape and with holes bored for wooden axles. Its body was a rude box with sides of perpendicular sticks,

over which hides were stretched. Oxen were trained to draw these carts and thereby saved the Hawaiians many an aching back.

All these articles were made at Waimea. This fact had drawn to the place some of the most skillful workmen to be found in the islands. Blacksmiths, tanners, wheelwrights, were a part of the busy life in the district at this period.

Horses, as well as riders, were brought from California. They were small, though strong. Some, with a more adventurous spirit, left their tamer companions. A few of their descendants still roam the unfenced areas near the top of Mauna Kea.

The Spaniards taught the Hawaiians horsemanship. Their way of training horses was cruel, for it was a training by exhaustion. The men were tied into the saddles with a rope known as *kaula ilikini*. The rope was passed over their knees and under the horses' stomachs. Thus secure from being thrown, the men were able to subdue the high-spirited animals. By the time the horses were trained, they needed months in the pasture to gain back their lost flesh, but their injuries often remained for life. The Spaniards also introduced their way of guiding horses, which is to press the reins against the horses' necks, instead of pulling on the bits in the desired direction. It is interesting to observe that this method of guiding is considered the best horsemanship today.

To return to the cattle hunting. The Spanish way was to drive into pens several hundred head at once. This was exceedingly difficult in a country where, at that time, fences did not exist. This disadvantage was overcome by constructing the bullock pens with two long arms, or wings, which extended from the entrance for about half a mile. Into this sort of funnel the cattle were driven and thus were forced easily in the enclosure. The pens were built with hardwood posts, to which the crossbars were fastened with strips of rawhide. Once the cattle were safely in the pen, the men took several days to dispose of them.

Occasionally a cow was killed to be eaten at Waimea. Sometimes a few head were driven to Kawaihae and there shipped to Honolulu, where they were fattened to be ready in the fall for the whaling vessels which came to Honolulu for supplies. Some of the cattle were domesticated—the cows for the milk and the bullocks for drawing loads. The wild animal was lassoed, securely tied to a post, and fed there until it became subdued enough to

allow a man to handle it. Then its horns were tied with strips of rawhide to the horns of a tame animal. When the leather had worn away, the animal was considered domesticated.

Generally, the cattle, however, were killed for their hides and tallow. The hides were cured near the bullock pens with salt brought up from the Kawaihae salt pans, and soon became stiff as boards and just as unwieldy. One or two of them made a cumbersome burden for a man. Before the Kawaihae road was made passable for carts, the natives were ordered by the chiefs to carry the hides to the seashore in the same way that they had had to carry logs of sandalwood. On the return trip to Waimea, they were compelled to take bags of salt.

The figures for this export trade from Kawaihae have not been found, but "The Polynesian" of September 4, 1841, says that up to 1840 the total number of hides exported yearly from these islands was from three thousand to nine thousand. The same article gives two dollars as the best price for one hide. It is reasonable to suppose that the bulk of this trade originated in Waimea.

The actual business of cattle hunting required no small amount of courage and skill. The work was full of danger, for the bullocks did not hesitate to gore a man, if he was slow or relaxed his vigilance. Indeed, lives were not infrequently lost. It was observed in 1848 that "the tales one hears of hairbreadth escapes, desperate adventure and fatal accidents which have rendered Mouna Kea famous, might put tiger hunting to the blush and make the capturing of wild elephants seem a small thing." This adventurous existence varied from hardships on the mountain to high living in the settlements. Those who followed it invariably became unfitted for any work less dangerous and exciting.

Not all the hides were exported, but some were kept in Waimea for the tanning of leather. An excellent tannic acid was discovered in the bark of *koa* and *ohia*, which were common in the forests of the district. Consequently, a prosperous industry was developed. Moreover, the leather thus produced compared in quality with any of foreign importation. In fact, the saddles, bridles, shoes and other leather goods manufactured in Waimea became known throughout the islands for their durability.

The prosperity which had existed in the district during the

1830's came abruptly to a close in 1840. The king, in that year, declared a tabu on all the wild cattle in an effort to save them from complete extermination. The exertions of the hunters had left few survivors on the Waimea side of Mauna Kea.

About the time the cattle hunting began on a large scale, a station of the American mission was established in Waimea in 1830. Two things had determined its location there. The first was the need of the missionaries for a cool climate where they might recuperate after years of unceasing work in the heat along the seacoast. The second influence was the need of the inhabitants for a resident missionary, because the missionaries in Kona were too far away to visit Waimea regularly.

A committee consisting of Lorrin Andrews, Levi Chamberlain, Jonathan Green and G. P. Judd was appointed to select the best place for this new venture. After visiting Waimea for three weeks in December, 1829, they submitted a lengthy report of their findings. It was printed in the "Minutes of the General Meeting of the Sandwich Island Mission" for 1830 and gave a splendid description of Waimea's physical aspect at that time.

The Judd and Ruggles families were chosen to start the station. Accompanied by Miss Ward, they reached their destination February 26, 1830. They chose a place for headquarters on the banks of the Waikoloa Stream, near where it descended abruptly from the Kohala Mountains. The houses were taken down long ago, but the site can be located today in back of the open square on the Hamakua road where several native churches stand. An interesting engraving of this mission about 1840 was made at Lahainaluna from a sketch by Edward Bailey.

While the first mission buildings were being erected, the two families lived in some dilapidated grass houses. Dr. Judd described his in these words: "The thatching is old, admits wind and rain in many places. There are two extravagant places of entrance having nothing to close them but bundles of dry sugar cane, which must be carefully taken down and put up whenever anyone passes." Although the new house was thatched, it afforded a pleasant contrast by "containing three separate apartments, well spread with new mats and provided with suitable doors and windows." A few feet away another house was built with a kitchen and a larger room to be used for a school or dwelling

place, as the case might be. A similar group of buildings was erected on the other side of the stream. The mission then had accommodation for two families.

Besides doing much of the actual labor in building the houses, the missionaries made the windows and doors and set them in place. They also had a fence put up, started a garden of vegetables and planted mulberry trees, rose bushes and pomegranates. Along with these activities, they were able to conduct several schools and, of course, hold religious meetings regularly.

Waimea was one of the most isolated districts in the islands. Situated as it was, so far inland without a wagon road to the sea, the establishment of the mission at this time could not have been accomplished without the whole-hearted coöperation of Kapiolani and Kuakini. Kapiolani's name had sounded lately throughout the Christian world for her splendid act of heroism in defying the goddess Pele. Kuakini, also known as John Adams, was governor of the island of Hawaii. He was one of the old order of chiefs, yet one of the first to adopt the white man's customs.

Kapiolani even accompanied the Judds and Ruggles from Kailua and personally saw that the natives of the district gave them the necessary help. Kuakini had a wagon road built from Kawaihae to Waimea by sentencing to this labor forty men guilty of violating the seventh commandment. As the work consisted mainly of removing stones from the way, it was completed within a few weeks. Kuakini also was responsible for the building of a large meetinghouse near the mission, as well as for numerous schools throughout the district.

In July of 1830, the Binghamms arrived, sadly in need of the benefits of a climate colder than that of Honolulu. The Judds left within a few days, leaving the Ruggles and Binghamms together to carry on the work. Late in that year these two families left also.

Although the missionaries visited Waimea frequently thereafter, to preach and to examine the schools conducted by Hawaiian teachers, it was not until a new reinforcement arrived in 1831 that a man was assigned permanently to the place. Dwight Baldwin was the one selected. He was accompanied by Artemas Bishop, who started him in his work. The two men with their families reached Waimea in January of 1832. The Bishops left in April, but the Baldwins were not alone very long. In the

middle of the year Lorenzo Lyons arrived to begin his residence of fifty-four years which wrote his name indelibly into the history of Waimea.

When Mr. Baldwin's health obliged him to leave in 1835, Mr. Lyons carried on alone. The work was not easy. In the first years his parish included, besides Waimea, all of Hamakua and North Kohala. Mr. Lyons journeyed over all this territory two or three times a year, generally on foot. One of his biggest problems was the fact that the Hawaiians, who lately had overthrown the old order, were greatly confused by the example set them by certain of the white men living in the district. Indeed, one non-missionary describes some of them as being lower in civilization than many of the natives.

However, a few of the foreigners were highly respectable citizens and good business men besides. They took advantage of the opportunities that presented themselves and by hard work were able to accumulate a fair amount of wealth. The outstanding example of this was John Parker, whose exertions made the beginnings of the large ranch which bears his name today. As a young man he had left his home in Newton, Massachusetts, to follow the sea. After several visits to these islands, he entered the service of Kamehameha I in 1815. After the old king died in 1819, Parker moved to Waiapuka near Pololu in North Kohala, where he became well known for his skill in fishing and the hunting of wild cattle. It is said that he was the first to use a gun to kill the bullocks.

About 1835 he went to Waimea and in ten years' time had advanced sufficiently to start a cattle ranch at Mana, then at the edge of a dense forest. Parker's wife was a fine type of native woman. Together they raised a family of sons and daughters, who were able to help their parents in the many duties about the ranch. The family made Mana synonymous with the highest terms of hospitality.

William French was another American who had large business interests in Waimea. He made an unfortunate connection with F. J. Greenway of Honolulu and, when the firm went into bankruptcy, most of French's private fortune went to pay the debts caused by his partner. Before all this happened, however, French was connected with nearly every business carried on at Waimea.

His daughter, Mary Ann, married George S. Kenway, who was French's agent at Waimea. Kenway's name appears frequently in the accounts written by visitors to the district in the 1840's.

James Fay was another well-known and respected figure of the early days. His business was on a smaller scale than either French's or Parker's. There were other men connected with Waimea's early development. Some of them, like Purdy, Lindsay, Campbell, and Spencer, have descendants still living there.

After the tabu on cattle was imposed in 1840, Waimea experienced a period of depression that lasted from ten to fifteen years. Fortunately, some of the most enterprising men already had started tame herds. Strays from these herds joined the survivors of the wild cattle and helped to increase their number.

Kuakini, the governor of Hawaii, died in December of 1844, and the chiefs that followed him did not have the same spirit of public welfare. The stone walls were allowed to fall into disrepair, thus making the cultivated fields open to the cattle. Some of the best land came into control of men who turned it into pastures for their herds. The natives were forced to retreat into the woods, but the cattle soon found their gardens. Consequently, many of the Hawaiians left the district in despair.

Various other enterprises were tried, but none of them succeeded as well as the cattle business. Sheep were raised with some success, but there was continual trouble with the wild dogs which killed many of them. These dogs also destroyed many of the young calves. Lumbering was carried on in the *koa* and *ohia* forest on the Hamakua side of Mauna Kea. But the laborers were barely able to earn a living, although a ready market was found for the wood. Agricultural crops did not prosper. Certain grains and vegetables were tried, but, during the summer months, a caterpillar fed on the young plants, destroying them utterly. Field mice also did considerable damage. Speaking of pests, up until recently Waimea was noted for its fleas. One early writer says that for number and size they appeared altogether unprecedented. Another visitor mourns a night's lost sleep and bitterly complains that he was nearly "fleaed" alive.

As sugar cane had done well when planted by the Hawaiians in their gardens, an attempt was made to raise it for commercial purposes. The plantation was located at Lihue, a place below the

present village and off the main road. The first plantings were made probably by a Chinaman, though the date and the acreage involved have not been discovered. There is preserved in the Archives of Hawaii an agreement between Kuakini and A. H. Fayerweather for the planting of sugar cane and the making of sugar and molasses at Waimea. Kuakini was to plant the cane, deliver it and the necessary firewood to the mill; while Fayerweather was to furnish the machinery and the labor for the making of the sugar. The profits were to be divided equally. The agreement was to go into effect in 1844 and to continue for five years. However, Kuakini died in December and it has not been learned whether or not his heirs carried on the obligation. Macy and Lauzada, receiving an early land grant, also attempted a sugar plantation at Lihue. None of these efforts was successful. In fact, because of the heavy duties on sugar and the lack of capital to back the project, the enterprise was abandoned. George Washington Bates, who visited Waimea in 1853, wrote that the Yankee plantation owner had turned hogs into the cane fields to fatten them for market and thereby had received a good price for them. The machinery in the mill he had used for turning the lathes and saws in making cabinet furniture.

Bates further observed that the district of Waimea was "best suited to raising stock for the market." Time has proved his judgment correct, but the development of Waimea in these later years is another story.

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THE LAND TITLE IN HAWAII

By Jean Hobbs

Hawaii's system of landholding and land title is unique in many ways.

The first foreign visitors to the "Sandwich Islands" found a feudal land system well developed and operating successfully; that is, from the standpoint of the king and the chiefs who used the land, the very substance of the existence of the people, to exploit them cruelly. Fifty years later the descendants of these chiefs and of the king voluntarily gave up the despotic system, substituting instead ownership of the land by the people as well as themselves. That this remarkable about face took place without active revolt on the part of the people is unique in the annals of history.

Just how the feudal system came about in Hawaii is not clear. Nowhere in the Polynesian populated islands is there anything quite like it. It may have been an outgrowth of conditions peculiar to this island group; a combination of migratory influences may have brought it about; or it may have been the result of applying the most workable solution to the problems of the period.

With the union of all the islands under the victorious banner of the great Kamehameha, the feudal system attained its greatest development, for this warrior king, possessed of rare ability as a ruler and blessed with the gift of political sagacity, used it to bind the people and the chiefs to him, thus using the land system not only as a means to accumulate the wealth of the time, but as a political club to enforce his will and law.

The king was supreme. The chiefs held the land only so long as their stewardship pleased their sovereign. The custom of inheritance as we know it today was not recognized except in some isolated instances. When a man died his lands and his personal effects reverted to the king, who might or might not give them to the heirs of the deceased. There existed a few instances where families held lands following the usual division of the land by a

new and conquering chief, but this may easily be the accident of political expediency rather than the recognition of a custom. Powerful families in the realm of a new chief were frequently better left in peaceful possession of their holdings rather than antagonized to the point of rebellion by being deprived of them. It was almost the invariable rule, however, to redivide all of the land of the conquered among the faithful fighting men of the new victorious leader or chief. This custom was followed by Kamehameha as he went his victorious way from island to island; however, his canny sense of the politic is responsible for many of the great chiefs being left in undisturbed possession of their lands.

With the apportioning of land to the first ranking chiefs, the king achieved a simple, easy system of keeping track of his whole kingdom through a handful of "key" men. The first chief was held responsible for the lands in his care. He redivided them among the lesser ranking chiefs who again divided them until the lesser landholders finally apportioned them out to the actual tillers of the soil. Each man who accepted land, owed fealty to the lord of his land, was responsible to him for the taxes and so on, and could be deprived at a moment's notice of his "ownership."

Although there was no suggestion of "ownership" with the passing of land from one to the other, there were certain well-recognized rights in the products of the land by those who tilled it, those who tended it, and the sundry people who in one way or another had acquired an "interest" in it. The proportion of these rights is nowhere clearly defined but each group had its own particular portion of the products, the amount and custom of division varying in different districts and islands.

The tiller of the soil, the kuleana holder, had the right to firewood, thatch, timber, fish, and the leaves from the land of the ahupuaa within which his kuleana lay, or from some land designated by his lord. Water rights were decided by custom and the chief, who must apportion his water carefully to the various tillers of the soil so that the crops might have the best advantage. In each locality these practices varied and became strongly entrenched as customs. Many of them have been the source of conflict in our courts of law and much confusion has resulted from carrying over these customs into our modern system.

The common people were tenants at will. They were at liberty to leave the service of one chief for another if they wished, and many did. Military service was not a principal condition of landholding, although the chiefs seemed to have little difficulty in raising sizeable armies from among their tenants. However, in almost no other way did the tenant farmer have freedom of thought or action. Refusal to obey the will of the chief or of the konohiki meant almost certain eviction. It was usually the case that when a man was evicted for any or no reason that the landlord took possession, too, of most of his personal estate. This practice of eviction ceased with the passing of the land laws of 1839 and 1840, which forbade the eviction of tenants or the wanton seizure of their lands without adequate cause. The same laws provided for the protection of the landlord against the willful desertion of the land by the tenant, without just and due cause.

So the chiefs and the landlords, and through them the people generally, had every inducement to uphold and support the system and the power behind it, for they shared in the benefits of the land only so long as that power remained permanent and unchanged.

This perfect feudal connection between the king and the lowliest of his subjects made his authority and control complete and absolute. It was a thoroughgoing carrying out of our modern spoils system, with the greater rewards going to the man who served the king best.

The chiefs undertook, with the responsibility of their land holding, the care of the tenant farmers. This was not always as easy as one might believe. The chief and his landlord must know all about the state of health of his people, and if he were an able landlord, see to it that the living conditions of his tenants were as good as conditions of the estate warranted. While the chief or his konohiki might rob the tenant at will, he must provide him with the means of getting the necessities of life; a taro patch of his own or a working share with another tenant, the right to certain fish at designated times or the share in the right of another tenant, thatch for a house and firewood to keep him warm and cook his food. The responsibility of the landlord

seems to have been regulated by custom and is as intangible as the tenant's right to the products of his labor. The entire system balanced on the will of the ruler, who might dispossess a landlord under a chief without consulting the chief, move a group of tenants from the land of one chief to that of another, and generally rearrange his tenants on his land to suit his need or whim, without regard for the wishes or needs of the people.

The lot of the tenant farmer was good or ill as fortune came his way, but he had no court of law where he might go to plead for justice and even his very life belonged to his ruler.

The king, of course, set aside lands for his private use and the use of his immediate family. Labor to make these land productive was drafted from his immediate retainers or from among the people of the kingdom when and as the need arose. The system of taxation entitled him to certain days of labor from the people. The governor, usually one to each island, selected the candidates for the offices of district officer and tax collector. These men were responsible to the governor and he to the king for the actual collection of the taxes.

The taxes were laid in accordance with a pretty regular system. Based on the *ilis*, or next smallest division of the lands, the yearly tax averaged about one each: hog, dog, fish net, fish line, cluster of feathers and twenty *tapas*, a part of which were square for bedclothes and a part narrow and long for clothing purposes. The required size of the hogs and so on, varied somewhat with the size of the land and the number required was correspondingly increased by the ratio of the land taxed in comparison with the size of the average *ili*. In addition to the yearly tax the people were called upon to supply endless amounts of foodstuff and things for presents on the occasion of festivities to celebrate the arrival of a chief, or other distinguished guests in the district. Abuses of course flourished in a system so openly inviting it.

In addition to the taxes required of them, the landholders were required to appear in the court of the king once a year to report on the state of prosperity of their holdings and at the same time do homage for their lands. At this time they were expected to bring presents calculated to win the favor of the king. These, too, came from the labor of the people, great bundles of sandal-

wood, tapa, beautiful calabashes filled with offerings of choice fruits, feathers or fish, all of these in great quantities were annually brought as tribute to the king. Each landlord had the right to tax his tenants as he saw fit over and above the amount required of his section by the ruler. The amount and the frequency of the collection of such taxes was left entirely to the discretion of the landlord. The oppressiveness of a system so top-heavy is obvious.

The labor tax and the property tax kept the people pretty well occupied with the business of supplying the needs of their rulers, and with the development of trade and the desire of the chiefs for the articles of trade offered by the foreigners, the pressure upon this group became terrific. Sandalwood was stripped from the mountains and the hills. During the first thirty years of this trade it is estimated that more than 100,000 piculs, valued at more than a million dollars, were cut and brought on the backs of the magnificently physiqued men of labor to the waiting ships. With the coming of the trading vessels and the beginning of the whaling era, a noticeable migration from the land to the towns took place. With the new needs and the new wants brought by the civilization of the foreigner, new forms of taxation were necessary to meet the ever mounting bills.

Duties were laid on all profitable forms of labor. Those skilled in the building of houses paid a tax for the privilege of pursuing this lucrative business. The washing of clothes for the sailors and other foreigners soon became a business and that, too, was taxed. These additional taxes as well as the assessments maintained by the traditional rights of the landlords left the great majority of the people in a far from enviable position.

Excessive taxation and the total lack of stability in the landholding system reflected very definitely on the development of the community and on the individual.

An article by Judge Lee, one time chief justice, and organizer of the supreme court, appearing in *The Friend* of March, 1866, summarizes the situation very clearly: "Of what avail was it to the common people to raise more than enough to supply the immediate wants of their subsistence? Would the supply belong to them or afford them means of future independence? Far from it.

It would go to add to the stores of their despot lords . . . with such a tenure to their lands and with such protection for their products, what could be expected of agriculture and the poor people?"

Again commenting on the same aspect of the landholding system, Judge Lee, in his address before the Hawaiian Agricultural Society of 1850 said: "As long as individual property in land did not exist and there was no security for personal property, there was little or no motive or encouragement for industry or thrift. The system of forced labor tended to produce a nation of shirks."

In 1820, the first members of the American missionary group arrived in Hawaii, a group composed of a medical man, a mechanic, a printer, a teacher, and two pastors. These men and their families constituted the first organized constructive influence that foreign civilization had brought to Hawaii, and marked a new era for the Hawaiian people.

This group was joined by other groups, men of educational attainment, scholars, practical men and their families, whose influence in the community was soon felt. Many of these men were drafted to service in the government, helping the king and the chiefs during this period of stress and difficulty, while the people struggled with the new concepts of moral, cultural and economic values that the new civilization brought with it.

In the thirty-year period immediately following the coming of the first missionary group, the islands faced drastic economic changes. Much that was good and much that was bad for the people as a whole, came with the tremendous increase in trade, first the sandalwood, then the whaling, then the merchant ships, bringing cargoes of goods and articles of trade that inspired the people and the chiefs to new wants that soon became necessities. As trade progressed, there was a noticeable growth of towns, and the attractions of the life there led many of the country folk to abandon their land. All of these things worked against the best interests of an essentially agricultural people, who were making a dramatic struggle with the new mode of living and thinking.

It soon became evident that the land system was in no way

compatible with the future growth of trade and the betterment of the populace.

Members of the missionary group were at this time either active in the service of the government, notably, Rev. Richards, Dr. Judd, Rev. Armstrong, or acting in an advisory capacity, and there is little doubt that with the collaboration of Judge Lee, this group influenced the king and the chiefs to divide the land among the people, to invest the commoner with the right to hold land, changing his status from that of practical slavery to the full responsibilities of citizenship—there is little doubt that their efforts to bring this about were influenced by their recognition of the need to bring the people back to the land and out of the towns to which they flocked, as well as the necessity for permanency of ownership of land and the development of agriculture on a large scale.

The method adopted was simple and direct. It was decided that the land should be reapportioned as to ownership, giving a third to the king, a third to the chiefs, and a third to the people. Not all of the chiefs and not all of the people accepted the new idea, even after the appeal of the king for their coöperation. The people, too, were slow in understanding and accepting the new order. Many of them never understood it.

In 1846 an act was passed to organize the executive departments of the government, providing, among other things, for the appointment of a Board of Commissioners to Quiet Land Titles. This group worked with great zeal and energy, visiting all parts of islands, giving the people the opportunity of presenting their claims to land. These claims were surveyed at the claimant's expense and with testimony as to boundaries and reasons for the claim filed with the commission.

More than 11,000 kuleana claims were confirmed by the Commission. The duty of the Commission was to ascertain the nature and extent of each claimant's rights to the land in question and, having decided in the claimant's favor, to grant him a Land Commission Award. This entitled the holder to apply to the Minister of the Interior for a Royal Patent in fee simple, which he received on payment of commutation agreed upon by the Privy Council.

It became evident with the progress of the "Mahele" that no provision had been made by the original plan to care for the expense of carrying on the government and as the revenue from land was provided with only appreciable funds available, the king set apart for this purpose a large part of his land, almost a third, in fact.

By this unselfish act Kamehameha III showed his deep sympathy and understanding for the needs of his people and set an illustrious example of liberality and public spirit. The chiefs, too, in following their king's example by willingly ceding a third of their holdings to the tenants reflect great credit on the Hawaiian aristocracy.

Wisely the physical system of land division was retained. The unit is, as of old, the ahupuaa, and not the acre. Old landmarks and customs were undisturbed; certainly the people made a tremendous adjustment during the ten-year period of 1840 to 1850, while the Mahele was in progress, and it is well that these patterns of their old culture were left undisturbed. True, they cause confusion and litigation in our courts today, but would our system of square miles and acres have been an improvement? I doubt it, and certainly the retention of this much of the old land system has helped greatly to preserve the old traditions and customs. For a people of the soil cling to the soil and there is nothing more characteristic of the Hawaiian than his love for his land.

HISTORICAL NOTES

By Ralph S. Kuykendall
Secretary of the Society

THE SOCIETY'S FORTIETH ANNIVERSARY

The Hawaiian Historical Society, having been organized on January 11, 1892, this year passes its fortieth anniversary. Its foundation was in the middle of the reign of Queen Liliuokalani, at a time when the political sky was fairly clear. Upon the organization of the Society, Her Majesty graciously consented to be its Patron, and the two Princes of the royal family, David and Kuhio, appear on the first printed list of members. With the aid of our Librarian, Miss Green, a comparison has been made of the lists of members in 1892 and at the end of the fortieth year. This examination reveals that we still have on our roll ten members who joined the Society in its first year. These members are: C. A. Brown, George P. Castle, William R. Castle, W. F. Frear, C. J. Hedemann, Col. C. P. Iaukea, F. J. Lowrey, Thomas G. Thrum, G. N. Wilcox, E. H. Wodehouse.

LAHAINALUNA'S CENTENNIAL

By comparison with some other countries, Hawaii's written history is not very long; still we had, less than four years ago, an elaborate celebration of a sesquicentennial anniversary, and one of the most interesting events during the past year was Lahainaluna's centennial celebration. At the present time Lahainaluna does not hold as conspicuous a place as some other educational institutions in the Territory; but a hundred years ago the educational hope of the nation was pinned to the little mission seminary at upper Lahaina. The founding of that school has been truly called the birth of higher education in Hawaii. The institution has had an interesting history, changing its plan from time to time as the changed circumstances of the nation and Territory seemed to require. It was altogether fitting that this centennial should be celebrated, and the Legislature recognized the fact by

making an appropriation for the purpose, and a commission composed of Mr. C. E. S. Burns, Rev. H. P. Judd, and Dr. W. D. Baldwin was appointed to supervise the expenditure of the fund. Prior to this, however, a centennial committee was at work at Lahainaluna, headed by Mr. Elmer J. Anderson, and this committee (and particularly Mr. Anderson himself) was chiefly responsible for the arrangement of the program.

The program extended over a period of three days (June 8, 9, 10), with a varied menu of literary exercises, an historical pilgrimage, unveilings of commemorative tablets, luncheons and a luau, and the class day and graduating exercises of the present high school. It was a season of reunion for alumni of the institution, and a pleasant occasion for many visitors who had no direct personal association with the school.

The literary record of the celebration is contained in the Centennial Year Book, the 1931 *Lama Hawaii*, edited by Mr. Anderson. The book contains not only the addresses prepared for the celebration, but much historical material of interest and value, and a large number of fine illustrations, pictures of Lahainaluna past and present. It will be a reference book much resorted to by those seeking information about the history of this old school.

DAVID MALO THE FIRST SUPERINTENDENT OF SCHOOLS OF THE HAWAIIAN KINGDOM

A search which I have recently made through the early laws and legislative records has brought to light the fact that David Malo, the Hawaiian historian, was the first Superintendent of Schools of the Hawaiian Kingdom. This fact, I believe, has not been generally known and is not mentioned in any account of Malo with which I am familiar. The law which first provided for the organization of a national school system was the "Statute for the Regulation of Schools" which was enacted on October 15, 1840, and was reenacted, with some important amendments, on May 21, 1841. Section 13 of both these laws contains the following provision:

"There shall also be annually appointed certain men of intelligence as general school agents, as follows, one for Hawaii, one for Maui, one for Molokai, one for Oahu, one for Kauai, and one *superintendent of the whole*. They shall be appointed by the legislature at their annual meeting."

The legislative record contains the following under the date May 11, 1841:

"A discussion then followed regarding the School Inspectors [or school agents] and it was unanimously passed . . . that Ii shall be the School Inspector for Oahu. It was passed that Papohaku be the School Inspector for Kauai. It was passed that Kana-kaokai be the School Inspector for Molokai. It was passed that David Malo be the School Inspector for Maui. It was passed that Kanakaahuahu be the School Inspector for Hawaii.

"It was also passed . . . that *David Malo shall be in charge of all the School Inspectors.*"

In 1842, the inspectors named above were reappointed with one additional (Kapae) for the island of Hawaii. In the legislative record for 1843 appears the following under the date April 26:

"David Malo then questioned the Assembly, in the matter of his appointment as School Inspector, whether he was to be reappointed or not. It was voted by the Assembly that he be reappointed School Inspector of Maui and Lanai and to be in charge of all the School Inspectors from Hawaii to Kauai."

A continuation of this examination through the session of 1845 indicates that Malo held the position of Superintendent at least to the middle of that year, and that he was looked to by the legislators for information and advice in regard to the schools. References from other sources show that he was zealous and faithful in the discharge of his duties and that the school system made commendable progress under his superintendence. He was, of course, lacking in many of the elements of experience and training needed by one in such a responsible position, but was no doubt helped by his natural good sense, intelligence, and remarkable knowledge of Hawaiian life and lore.

During 1845 the Hawaiian lawmakers were bringing into shape the Organic Acts which were intended to place Hawaii on a plane with other civilized nations. By these acts the Ministry of Public Instruction was created and early in 1846 William Richards was appointed to head this department of government.

MEMBERS OF THE LEGISLATURE OF 1842

R. C. Lydecker, in his *Roster Legislatures of Hawaii*, gives lists of the members of the various legislatures from 1840 (beginning of the constitutional period), so far as he was able to find them in the records. He was unable to find the names of any Representatives (elected by the people) prior to the session of 1845, although he found references to them as far back as 1841.

Col. T. M. Spaulding in the course of his research (see his excellent article on "Early Years of the Hawaiian Legislature" in the Thirty-eighth Annual Report of this Society) found the names of the first three Representatives (who sat in the legislature of 1841) and the names of two who attended the session of 1843.

I am now able to give the names of six Representatives who were members of the legislature of 1842. While going through the Hawaiian periodical *Ka Nonanona*, published by the American missionaries, I found in the issue for April 26, 1842 (Buke 1, Pepa 22) an account of the legislature then in session at Lahaina. The account gives the names of the Nobles and Representatives. As a matter of some interest, I quote below an extract from the article. The translation is by Mr. E. H. Hart, of the staff of the Archives of Hawaii.

"During the session, the real chiefs [Nobles] are separate from the ones elected [Representatives]. In the council of nobles are [King] Kauikeaouli, Kekaupuluhi, Kekaunohi, Paki, Keohokalo, I eleiohoku, Kealiihonui, Kanaina, Ii, Keoni Ana, and Haalilio.

"In the council of those elected are Malo and Kapae for Hawaii; David Malo and Kamakau for Maui; Halai for Oahu; and David Papohaku for Kauai. From my observation, the meeting of the council was satisfactory, both are endeavoring to find things that will benefit the government. The council sits from 9 o'clock in the morning to 12 o'clock, each day."

Lydecker gives (p. 16) the names of the Nobles for this session of 1842. A comparison of his list with the one given above shows a slight discrepancy. Lydecker includes Kuakini but not Ii. Probably both attended during some part at least of the session.

There was no session of the legislature in 1844.

BISHOP RESTARICK'S "SUN YAT-SEN"

The Yale University Press has recently published a short biography of Sun Yat-sen, written by Bishop Restarick, President of the Hawaiian Historical Society. In this book the author has told, in a lucid and interesting style, the story of the great Chinese revolutionist. Bishop Restarick has had unusual opportunities for obtaining the facts regarding Sun's early life in China and Hawaii, and many important episodes in his career. The important contribution which the book makes is in correcting many false statements, which were sometimes purposely made, about Dr. Sun's youth and education and the influences which aided in forming his character and giving direction to his efforts. Several of Sun's boyhood friends and companions and followers in later life have been residents of Hawaii, some of them over long periods of years. Bishop Restarick's broad human sympathy and practical exemplification of the idea of the brotherhood of man has made it possible for him to learn from these associates of Sun Yat-sen many facts which otherwise might have been lost. It is this which gives the book its greatest value. Bishop Restarick has not attempted to write a definitive biography of Dr. Sun or a political history of China's revolution and chaos; but he has given a sketch of the whole life of this man whose name and ideas have so profoundly affected that country. The volume has an editorial preface by Dr. K. S. Latourette, of Yale University, an outstanding authority on Chinese history, who says: "More than any other we now have, the book throws light on the influences which shaped Dr. Sun in his youth and early manhood. Not only will it prove fascinating to the general reader and to all those interested in Dr. Sun, but it is safe to say that it will make an important contribution to any really satisfying future biography of its subject."

"KOAMALU," AN EPIC OF KAUAI

During the past year Miss Ethel M. Damon has brought to completion and has seen through the press a book on which she has been engaged for several years: *Koamalu, A Story of Pioneers on Kauai and of What They Built in That Island Garden* (2 vols. Honolulu, 1931). This is Mrs. Dora Rice Isenberg's tribute to her parents, her grandparents, and her husband;

but it is of much more than family interest—it is a fine and substantial contribution to the printed literature of Hawaiian history. The two figures which stand out most conspicuously are “Mother” Rice (Mrs. William Harrison Rice) and Paul Isenberg, their prominence being due in part to the length of their lives and their close relationship for many years. Three others share with them the center of the stage, but for shorter periods: William Harrison Rice, Maria Rice (Mrs. Paul Isenberg), and Pastor Hans Isenberg. The life of Mother Rice is a thread which runs through nearly the whole book; her fine personality binds the story together much as it bound the family together for half a century and more. The book’s economic thread is the history of Lihue Plantation, which is brought down to 1930.

Volume I is the story of the Rice family and Kauai down to about 1858, in which year Paul Isenberg came as a young man to Hawaii. Beginning with the little home and its “sprouts of Rice” in the house from China (at Koamalu, Shade-of-Koa-Trees), the story gradually broadens to include the settlement in the vicinity of Nawiliwili Bay, then Koloa, and finally the whole island of Kauai. In this first volume the reader is taken on a sort of historical pilgrimage from place to place around the island and so back to Nawiliwili. And with the modern (but not prosaic) history of the several districts that radiate from Waialeale is interwoven something of the folklore, myth and legend, which is a contribution to the epic by the Hawaiians themselves. Volume II is the story of Paul Isenberg, who was outstanding among the builders of modern Hawaii. The story is skilfully told, with particular attention to Mr. Isenberg’s personal and family relationships, his character, and his business interests on Kauai, though other phases are not overlooked. Of special interest are some of the many extracts from letters, furnishing valuable side lights upon political as well as economic conditions at successive periods. The work of Rev. Hans Isenberg is interpreted as a carrying on and completion of the work of his older brother. The younger man was not, however, a mere copyist; his soul was his own, and his character showed splendid qualities of originality and individuality. With his death in 1918 the record of the family history is brought to a close.

Some of the best passages in *Koamalu* are those which relate the story of the Christian mission on Kauai and how it grew from its first station at Waimea by sending out branches or "church colonies" (the expression is Miss Damon's) to Koloa, Wailua, and Waioli. The author is thoroughly at home in this field, as the present and her earlier work have abundantly demonstrated. No doubt Miss Damon will some day write the story of the Sandwich Islands Mission, a history which, in the making, was packed full of human interest.

Koamalu is a product of careful research. Even the closest student of Hawaiian history will find here much that is new. It is interesting to note how extensively Miss Damon has drawn upon the papers written for the Kauai Historical Society—a convincing proof of the value of such organizations. An idea of the inclusive scope of the work can be gained by a glance through the well-constructed index (34 pages) which must be a delight to the historical student and the reference librarian. The book is extremely well illustrated, and the format and typography are a joy to the eye.

PORTER'S LIFE OF JOHN JACOB ASTOR

The Harvard University Press has recently published the first of the Harvard Studies in Business History, this being a life of *John Jacob Astor, Business Man*, by Kenneth W. Porter, research assistant in business history in the Graduate School of Business Administration, Harvard University. The work is exhaustive, tracing Astor's rise from butcher boy to "landlord of New York," and describing in detail his various enterprises and his participation in trade to all parts of the world; and is based upon very wide and thorough research, which extended even into the Archives of Hawaii. The book is in two volumes totaling about fourteen hundred pages, well illustrated. One of the illustrations is a picture of the brig *Tamaahmaah* at the Hawaiian Islands in 1825, from a carving on a whale's tooth. It is stated that the other side of the tooth bears a carving of the *Chinchilla*. These two vessels were commanded by the brothers John and Thomas Meek, both well known at these islands.

An important feature of the work is the large amount of space taken up with documents, giving it the character of a source book.

Among these are several relating to transactions in Hawaii, including one document from our local Archives. The contents and authoritative character of the work are such that it will certainly be a mine in which other students will work for many years to come.

Those parts of the book of greatest interest to us in Hawaii are the chapters which deal with the Astoria enterprise and with the China and Pacific trade. In these chapters (and in an article on "John Jacob Astor and the Sandalwood Trade of the Hawaiian Islands," in the *Journal of Economic and Business History* for May, 1930), Mr. Porter has given a fine account of the maritime activity which reached all parts of the north Pacific and made the Hawaiian Islands seem not unlike the hub of a wheel. Although his detailed study is confined to Astor's ships, he yet gives an accurate characterization and description of the trade as a whole during the period covered. He shows that the sandalwood trade was only one link in a chain of commercial operations that encircled the globe, and that it was in fact only a small factor in the trade within the Pacific area. It was, however, profitable while it lasted and Astor was very successful because he engaged in the trade while it was at its most profitable stage, with good ships and with capable and experienced captains and agents, such men as John Ebbets and John Meek. Two of Astor's vessels were sold to the king of Hawaii, the brig *Forester* in 1816 and the brig *Tamaahmaah* in 1828, and one (the *Lark*) was wrecked in this group of islands in 1813. Mr. Porter has incidentally performed a useful service by sticking a pin in that bubble yarn about Astor's alleged seventeen-year monopoly of the Hawaiian sandalwood trade.

JUDGE HOWAY'S LIST OF TRADING VESSELS

Our distinguished fellow member Judge F. W. Howay has been recently engaged in compiling a list of trading vessels in the maritime fur trade of the Northwest coast. The list gives "the names of the vessels and, where known, their rig, owners, masters, nationality, port of registry, and some indication of the principal sources of information about the voyage." The list is arranged by years and alphabetically within each year. It is being pub-

lished in installments in the *Transactions of the Royal Society of Canada*; two instalments have appeared, one in 1930 and one in 1931, and Judge Howay proposes to bring the list down to 1824 in two more ten-year parts. In view of the intimate connection which the Hawaiian Islands had with the maritime fur trade, it can readily be seen that Judge Howay's research in that field will be of great practical value to students of Hawaiian history, not alone for the factual data brought together in the list, but more especially as a guide to sources of information. We therefore await with much interest the appearance of the remainder of the list.

ARTICLES BY DR. THOMAS A. BAILEY

Since the date of our last *Report*, Dr. Thomas A. Bailey, a member of this Society, formerly on the faculty of the University of Hawaii and now occupying a similar position at Stanford University, has published two important articles dealing with certain phases of the annexation period of Hawaiian history: "Japan's Protest Against the Annexation of Hawaii," in the *Journal of Modern History*, III, 46-61 (March, 1931); and "The United States and Hawaii during the Spanish-American War," in the *American Historical Review*, XXXVI, 552-560 (April, 1931). These articles are the fruit of research carried on by Dr. Bailey while he was a resident of Honolulu, and are based mainly upon documents in the Archives of Hawaii and transcripts (from U. S. State Department Archives) belonging to the Historical Commission of the Territory.

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